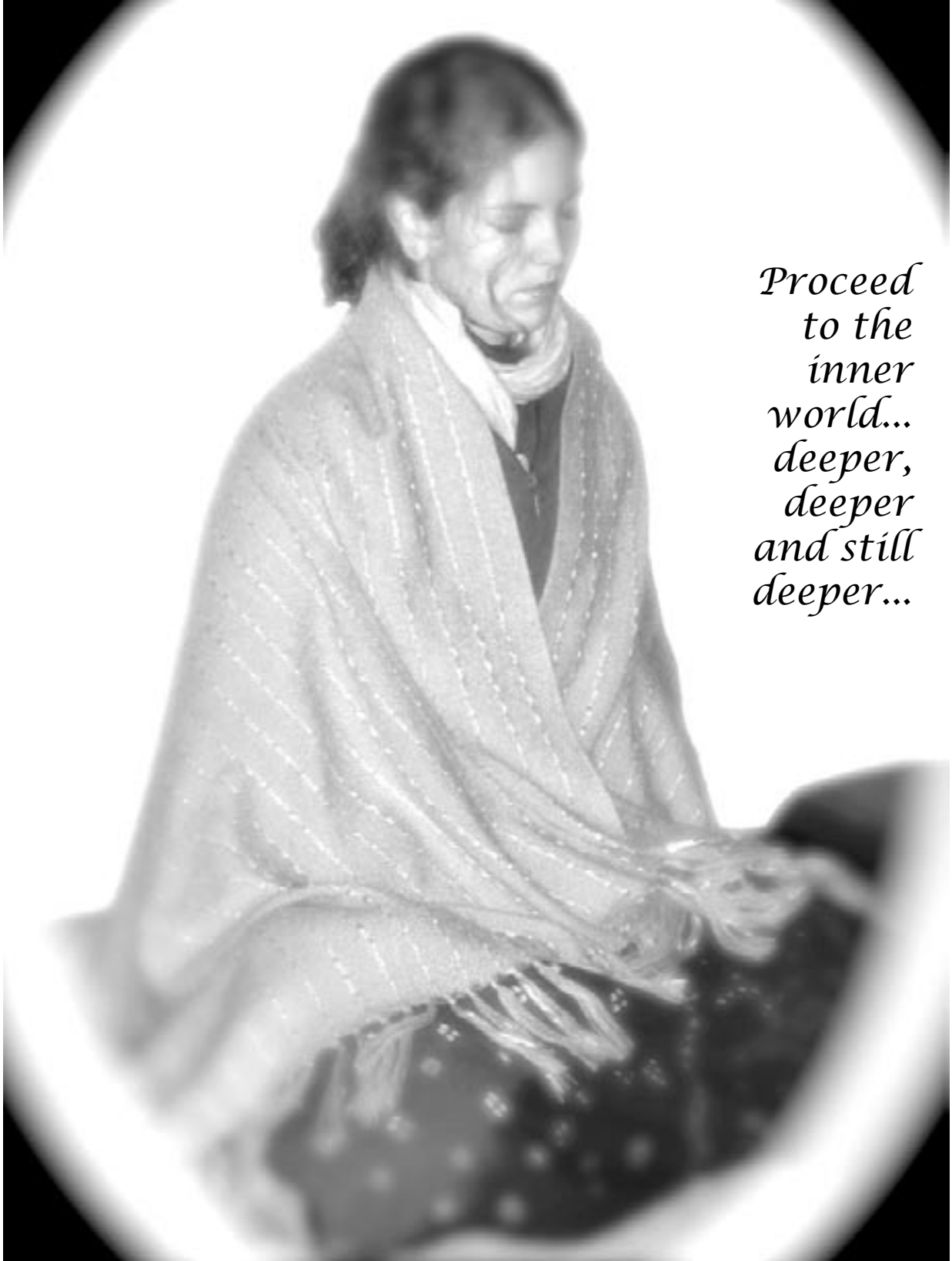


Pranam

ANANDA MARGA PRACARAKA SAMGRAHA SUVA SECTORIAL NEWSLETTER - WINTER 2006



*Proceed
to the
inner
world...
deeper,
deeper
and still
deeper...*

Baba Stories • News • Activities • Poetry • Photos • Articles

Contents

Editorial_____	3
<i>What is the Way</i> by Shrii Shrii Anandamurtiji_____	4
<i>DMS</i> by Ac Nirgamanada Avt_____	6
Magical Mini Mela _____	7
Inspiring Stories _____	8
Sectorial Conference_____	10
Ananda Mela_____	11
AMURT's Global Role _____	12
Sectorial News_____	14
Baba Stories_____	16
Poem & A Baba Dream_____	18
Addresses_____	19
As Soon As You Think Of Me_____	20

Pranam

is produced by Ananda Marga
Pracarka Samgraha Suva Sec-
tor 2006. Edited and designed by
Narada Muni and Kamala. Photos
by Aniish and Kamala.

Email material for Pranam to:
Tvk N'arda Muni

Dancing on the dam wall, Your tandava
Obliterates the dark
And stuns the storm wind.

Dancing on the dam wall, I call Your name
As the legs begin to mutter and the ankles howl
That they're getting to old for this.

Dancing on the wall, suddenly You come
And I lose myself until the body gives out finally
And the wind starts breathing again
Under the shuddering stars.

-- Gurucharan

"No one should feel disconcerted about anything. All should know that He is concerned about their welfare. Just as parents are concerned for their child, so is He even more concerned for each of His children. Therefore, do not be afraid or perplexed under any circumstances. I have told you that you are never alone in this world - the Entity that guides the stars guides you also."
-Baba

Editorial

Recently I had a dream where I was presenting a slide show of Ananda Marga. As I was watching the images of Ananda Marga Baba's photos started to appear. What was wonderful about them was that I had never seen these photos of Baba before. HE looked so beautiful and I was enjoying seeing Him.

Then the photos turned into a film of Baba. In other words Baba came alive. I was now watching Baba walking about meeting margiis! Then Baba appeared amongst a large group of children. The children were all very happy to see Baba and were trying to get close to Him. Baba in turn was enjoying the attention. He looked towards me and gave me a big blissful smile! Then I woke up.

I have been reflecting on this dream and am starting to think how much Baba was enjoying being around the children. It occurred to me that Baba like us most when we have similar child like simplicity and openness. Indeed Baba once said :

" The most valuable treasures on the path of human progress are honesty, simplicity and spiritedness."
(Ananda Purniima 1981)

Children are like that, honest, simple and spirited. There is little complex or gap between their outer-selves and inner self. What you see is what you get. And I believe Baba loves it when we are like this. This was reinforced to me with this Baba dream.

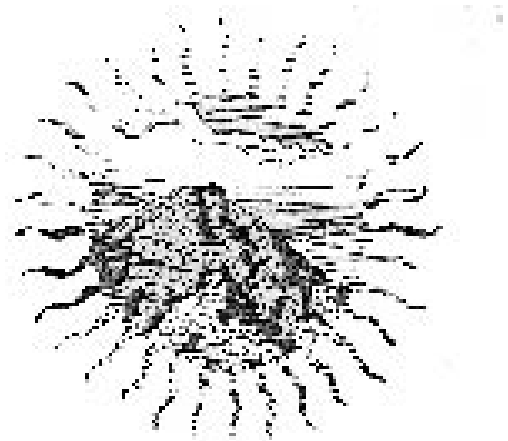
From the dream I could also see the importance of constant effort to get near Him. This is achieved by constant ideation on Him. Repeating our Ista mantra all day and performing second lesson are the practical methods Baba gave for this.

Sadhana, especially Dhyana, and kiirtan are other tools Baba gave. Baba always emphasised these and its never to much to be reminded of this:

"Instead of wasting their time in idle gossip, people should do kiirtan whenever they have time....People will have to conduct their life in such a way that their mundane duties are properly discharged without disturbing their spiritual practices, which is the goal of life...A Sadhadak...must remember that spirituality is the mainstream of life and everything else is peripheral to it. With the inspiration gain from sadhana, you can go on working in the mudane, supermundaina nd psychic spheres."

Through our sadhana, kiirtana nd ideation we please Baba and enjoy His loving closeness!

Tvt Na'rada Muni



"...the inner expression of Parama Purusa in the human ectoplasmic world is decidedly more sublime than His manifestation in the outer world. For He is drawing human beings, attracting them in their ectoplasmic (mental) world. He says: 'Come along, come to me. You will have to come.' Humanity cannot but respond to His irresistible call."

by Shrii Shrii Anandamurtiji

What is the Way?

by Shrii Shrii Anandamurti

A bullock moving around and around grinding oil in a mill may trudge along for fifty miles or so, but has it really progressed in its journey? It is merely tied to an oil-pressing machine.

Regarding the definition of yoga, it is said that *yogashcittavrttinirodhah* - the suspension of all mental propensities is yoga. *Hat'ha* yoga is another name for such yoga. Suppose people suspend their mental propensities by artificial methods, by stopping the activities of their nerves. Will that help in attaining God-realisation? When people fall asleep, their mental activities remain suspended - does sleep help in attaining Brahma? Hence, this is also not the correct approach. The logic that the suspension of mental propensities leads to supreme spiritual attainment is also false.

Still others say, *Sarvacinta'paritya'go nishcinto yoga ucyate.*" Various thoughts are constantly emerging from the human mind which drive people virtually mad. In sorrow people may suddenly burst out crying; or sometimes sleeping children while watching a football game in a dream, cry out, "Goal, goal!" and may even unconsciously kick those sleeping beside them. Now if all one's thoughts are foregone as happens during sleep can that be called yoga? When one continues to think during sleep, it is called 'dream', and when in slumber the mind is freed from all thoughts, it is called 'sleep'. Can the state of sleep be called yoga? Certainly not.

There is yet another interpretation of yoga: *Sam'yoga yoga ityuktah jiiva'tam'a Parama'tmanah*, - when the unit consciousness and the Supreme Consciousness become one, it is called yoga. Now, how to bring about this unification? Mere theoretical assertion will not help; something practical has to be done. What is that something? Some people observe that if true knowledge is aroused, the goal will be automatically realised. But how to arouse true knowledge? One may acquire various types of knowledge in art, science, literature, medical science, engineering, or agriculture. Suppose people have attained knowledge in one of these subjects, will they attain God-realisation thereby?

In the scriptures knowledge is divided into two categories, *vidya'* and *avidya'*. What we learn for the proper progress in the mundane and mental levels is termed *avidya'*. *Avidya'* cannot be altogether rejected, for in order to serve humanity *avidya'* is also necessary. But *avidya'* has no end, no limit. Take for instance the case of a great scholar in Geography. Geography comes within the scope of *avidya'*. [The science of spirituality is called *vijina'na* or "special knowledge" in *Sam'skrta*. What people usually call "science" is not *vijina'na*, it is *avidya'* or mundane knowledge. Suppose a person claims to be a great scholar, an authority in Geography, and you ask him, "Well, sir, you are certainly a great scholar in Geography. Can you tell me how many ants live in such-and-such city?" - certainly he cannot reply correctly. Thus it is

"Oh spiritual aspirant, do not desire to be a philosopher, or an intellectual - become a devotee.

Be one with *Parama Purus'a*, and make your existence meaningful in all respects through constant service and devotion to Him."

observe that mundane knowledge is never perfect. Had mundane knowledge been perfect, kings and emperors would never have died - their royal physicians would certainly have cured them of all diseases. It is indeed strange that a physician who is a specialist in heart diseases dies of heart trouble! The reason lies in the imperfection of mundane knowledge. In fact, human knowledge is always imperfect. Then how will human beings attain spiritual knowledge? In reply it is said,

*A'tmajina'm' vidurjina'nam'
jina'na'nya'na'ni ya'ni tu
Ta'ni jina'na'vabha'sa'ni
sa'rasys naeva bodhana't.*

Self-knowledge is the true knowledge, and all other knowledges are the mere shadows of knowledge that do not give the exact idea of reality. Then what is the solution? There is only one way applicable to all, which is the recognised path. Those *jina'nis* who follow the path of knowledge are misguided fools. Whether people have a philosophy or not, whether they have good qualities or not, they are all the children of *Parama Purus'a*, part and parcel of Him. How great, how vast is the ocean, but how small, how insignificant in comparison is a drop of water! Yet that drop of water is a

part of the ocean: it resides in the bosom of the vast ocean. In the same way, human beings are also part of Parama Purus'a; they are His progeny. He is the Supreme Lord of all.

Now if the same humans address Parama Purus'a with appropriate humility, saying, "Oh Lord, show us the way, take us to Your feet and allow us to sit on Your loving lap" - this is devotion. If this devotion is present, everything else will automatically take care of itself. What is the value of so-called intellect? "Between me and my Lord, there cannot be any other entity" - when people proceed with this straightforward idea, this is devotion. Beyond that nothing else is important. That is why I say, "Learn the secrets of intuition-al practice and move accordingly." This alone is sufficient.

I have said that the Lord is very fond of kiirtana, so do kiirtana whenever you find time. Remember, all people in the universe want to realise Him, to take their seats on His lap. In each and every human being, this is the innate tendency. Now the question is, will those who take the ideation of Parama Purus'a think that there are thousands of other people who also want to sit on His lap as they are doing? No in this regard also there are different categories of devotees. The devotees of the lowest category think, "As Parama Purus'a belongs to all, so certainly He belongs to me as well because I am one of the multitude." Thoughts of this type are not very congenial for one's spiritual progress.

The second category of devotees is slightly better than this. They think, "Parama Purus'a is mine, and thus He must belong to others also." That is, the devotees of both categories have no hesitation in sharing Parama Purus'a

with others. But the devotees of the highest category think, "Parama Purus'a is mine only and He belongs to no one else." This is the sign of an excellent sa'dhaka, and the spiritual progress of this category is inevitable. "He is mine and mine alone and He does not belong to anyone else" - this assertion is undoubtedly true.

Now in each and every person there is an 'I' feeling, the small 'I' of an individual. Similarly there is a great 'I' also in every person and that great 'I' is Parama Purus'a. He is not an object of a distant heaven for human beings. People are always preoccupied with their small 'I's and thus there is no limit to their afflictions. But if they concern themselves with their great 'I' they will have no problem whatsoever: they can overcome all afflictions. Therefore it is but natural that human beings will want to come in the closest contact with Parama Purus'a to sit near Him, to sit on His loving lap. But how to do it? This produces a little diffidence in the human mind. People think, "Although Parama Purus'a is mine, yet He is so great, so vast that it is well nigh impossible to measure or fathom Him. He is the very embodiment of infinite knowledge and wisdom - how can a very ordinary person like me understand or realise Him?" This is simply a form of inferiority complex.

Yes, it is true that Parama Purus'a is very vast and human beings are very small and insignificant in comparison. But it is also true that Parama Purus'a is the nearest relation of human beings. Suppose a scholar has his Master's Degree in at least twenty subjects, but his son does not have even elementary knowledge. Will his illiterate son not approach his learned father? Certainly he will, because there is between them the

sweet relationship of father and son. Thus there is no room for any inferiority complex.

Human beings love Parama Purus'a and He loves human beings: this love is always mutual, not unilateral. So what should human beings offer to Him? He lacks nothing. When He is the creator of this entire universe, then He is the proprietor of all the wealth of the universe. So what can human beings offer Him? The only way to please Him is to serve the universe, to serve the entire living world, because everything is His creation. During the act of service, lower-grade devotees have the ideation, "I am serving Parama Purus'a in order to derive great satisfaction from my service." But the higher grade sa'dhakas take the ideation, "I am serving Parama Purus'a not to derive pleasure, but because Parama Purus'a Himself will be pleased thereby. I am not serving Him for my own pleasure - my only desire is to give joy to Him." Those whose very nature is to give joy to Parama Purus'a is gopii bha'va in the Vaes'n'ava scriptures. According to the scriptures, those who are genuine devotees do not do anything for their own pleasure: they do everything for His satisfaction, and they get much more pleasure by serving Parama Purus'a than even He gets. You should always remember, Maha'jano yena gatah sah pantha'. You should emulate the example of those devotees who have genuine love for Parama Purus'a who are ever ready to do everything to give joy to Him.

Oh spiritual aspirant, do not desire to be a philosopher, or an intellectual - become a devotee. Be one with Parama Purus'a, and make your existence meaningful in all respects through constant service and devotion to Him.

26 February 1971, Jammu

Jamalpur DMS, March 2006

JAMALPUR
DHAMRA MAHA
SAMMELAN
was held on 25th
and 26th of March at
Jamalpur. Margiis
of Bhagalpur and
Jamalpur recieved
Revered Purodha
Pramukha Dadaji,
Ac Shraddhananda
Avadhuta with
traditional
Kao shiki
and Tandava



performance with
slogan shouting 'Ananda
Marga Amar Hai' etc. On 22nd,
23rd and 24th, there was RDs
of Delhi Sector Dadas and
Didis. General Secretary Ac
Dhruvananda Avadhuta and
Central workers reviewed the
progress of Delhi sector. At
the same time the date and
places of May programs were
declared.

The local print and electronic
media covered widely the
programs of DMS with special
feature on 'Life of Baba'. In
DMS, on Saturday the 25th,
there was a procession led
through the streets of Munger
which culminated in the
Central Town Hall of the city.
Public meeting describing the
importance and glory of Siddha
Mantra "Baba Nam Kevalam"
followed the procession. The
gathering was addressed by
Jayprakash Bhai from Etah,
U.P.

Evenings all through

the DMS was filled with
inspirational and devotional
RAWA programs featuring
cultural aspects based on
Prabhat Samgiita. The
President Ac Svarupananda
Avadhuta conveyed the
message of our Purodha
Pramukha Ac. Shraddhananda
Avadhuta on topics "Brahma
Samprapti" and "As Human
What Should We Do?" on the
26th March. On 25th March, he
covered the topics of "The Path
of Salvation" and "The role of
Guru".

The general Secretary, Ac
Dhruvananda Avadhuta and
other Central Dadas addressed
the ACB members, Bhukti
Pradhans, and Upbhukti
Pramukhas in the morning.
They explained the various
aspects of Marga including the
Good News to the gathering.

Importance of Margiis
involvement in legal cases
was also stressed upon. In the
afternoon of 26th Margiis went

for a tour of places connected
with Baba's physical presence.
In evening there a Dance-Drama
on Shiva and His contributions
to the human society by the
Children of Ananda Marga
school of Goda, Jharkhand.

In the night after PP Dada's
message Baba's video of
Varabhaya Mudra was shown
which charged the gathering
with immense devotion. Latest
edited Baba video of Dharma
Maha Cakra of June 1990 was
shown on large screen with
projector. Like Anandanagar's
December 2005 DMS, this
was also an unprecedented
gathering of around 9,000 to
10,000 people.

*by Acarya Nigamananda Aot
Central PRS, AMPS*

Magical Mini Mela !

We had a wonderful Magical Mid-year Mini Mela. About 35 of us gathered at Ananda Pali -- including quite a few people who had never been there, and a nice group of past Mela-ites. Ananda Pali looks very different in the winter time, and we were (just!) able to fit everyone inside for sleeping, making it a cozy atmosphere. The warm fireplace in the Ashram was a happy gathering place each evening, and despite people's concerns about chilly Stanthorpe, several people mentioned they weren't nearly as cold as they expected.

The cloudy weekend made a lovely backdrop for a more introverted energy, especially in the beginning. We had, perhaps, ten mothers attending without children and they were all happy for a quiet and restful feeling. This fit in nicely with our first program on "Surrender: The Art of Letting Go" which gave us a chance to share and think about this important aspect of spirituality.

As always, the Heart Circle workshop worked its magic. I am always amazed to watch the faces of people as they leave the room on the last day -- full of light and peace. The workshop on Building Wholistic Communities brought together a lot of interesting information and seemed to be very eye-opening about the work we need to do.

By evening on the first day, our group of 13 children had already prepared a very creative drama for us all to enjoy, topped off by some nice musical performances. At the end, the Mystic Journey video helped everyone move into the spiritual flow. On the next night, we shared spiritual stories and saw a beautiful presentation on the Ananda Marga children's home in Mongolia which was very moving.

Our second set of workshops were Journaling and Deepening

Your Meditation. In Journaling we moved through several writing exercises about releasing, to prepare us for some writing about our dreams in a creative way. Deepening Your Meditation workshop received comments of "excellent" and seems to have been very inspiring.

Of course the real magic of the Mela was as always the meditation and kiirtan, which continually deepened through the weekend. The children had a wonderful time, forming a close group and filling their days with beading and painting, soccer with Dada, an excursion and plenty of relaxed time to play. Comments on the food included: "Delicious! Exciting and really yummy!" and "fantastic!" -- which of course added to a general feeling of wellbeing for all.

In the end at the Closing Ceremony, the Mela Magic was apparent as always in the glowing faces and heartfelt comments around the circle. Some comments: "Beautiful Place, Beautiful People," "Wonderful Experience," and "Warm, friendly, accepting."

Thanks to the many volunteers who made our long and magical weekend a success!

by Kamala



Inspiration From India

by Ac Shiilabhadrananda Avt

On my recent visit to India I was able to gather some Baba stories which I hope you will enjoy.

After Baba visited Timmern on His European tour of 1979, Baba told to the then SS Dada Karunanandaji: "My son, history may or may not remember you, but you can be satisfied for one thing—you have done something for the service of humanity". Baba told this to Dada after He had completed the first Kapalik initiation of a non-Indian, a Filipino acarya who was then posted in Venezuela.

I had the occasion to have a long chat with Raghu Da, who has been our accountant in Central Office since arriving in Tiljala in 1980. Raghu Da was a colleague of Baba in the Jamalpur railways accounts department. Raghu Da first joined the Eastern Railways in 1942 (whose jurisdiction stretched from Kolkata to Delhi in those days) and was posted in various places until in 1945 he was sent to Jamalpur. It was there that he met Baba for the first time. His desk was a few feet from Baba's. When you see Raghu Da you would be charmed by his innocence and simplicity. Yet he has so many experiences of Baba.

Even though Baba was not giving initiation in those days, his spiritual power was sensed by many people. The head of

the accounts department who was a close colleague of Baba's father had told to Raghu Da that "this young Prabhat Da has some hidden spiritual power". Raghu Da remembers Baba as a very reserved person, never given to gossiping or wasting time. He was always rotating His index finger around and Raghu Da saw that Baba was often in pensive and quiet mood.

Raghu Da recalls in those days that during the tiffin time, all of His colleagues would gather around Baba and request Him to tell them something. Invariably Baba would speak in detail about different flora and fauna and languages of the world, in far away places like the Amazon, etc.

One day in 1955, P.K. Chatterjee who was Baba's P.A. back then, approached Raghu Da and asked: "Do you want to see Anandamurtijii?" Raghu Da readily agreed. Pranay Da told him to reach the next morning at 8 a.m. at Baba's house. When Raghu Da reached at the appointed hour, Baba Himself opened the door and invited him inside speaking in His native Bamgla. Thereafter Baba Himself initiated Raghu Da.

Raghu Da attended the first DMC in Rampur colony along with 25-30 other Margiis as he recalls. Raghu Da remembers the early years (50's-60's) when there was an intense unity within the Marga: family margiis and between acaryas—everyone would help the other if they were in need.

Raghu Da said that every year on the observation of Tilaka Puri (January 14) he would invite the Dadas to his house for meal like Dada Dhruvanandaji and Svarupanandaji.

Raghu Da would visit the Jamalpur Jagrti every Sunday where Baba would give His weekly sermons (discourses). In those days Baba used to say that: "Now you are seeing very few Margiis here in Jamalpur. But in future Ananda Marga will become a Global Mission with devotees in hundreds of countries of the world".

Raghu Da recalls one incident at the tiger's grave, wherein, one sadhaka was asked to lie on the ground and Baba put His foot on that sadhaka's chest. He asked: "Tell me what you are seeing". That sadhaka said that he was seeing a young boy Krsna with flute in hand on the banks of the Jamuna looking at the ladies who leaving their raiments on the nearby trees were bathing in the river!"

On another occasion in the Jamalpur Jagrti Baba had shown Raghu Da two skulls and asked him where they were from. Of course Raghu Da had no idea! Baba then touched Dasarath Dada and asked him to see to whom was this first skull. Dasarath Dada saw an African man walking in a forest and Baba affirmed that this skull was of that aboriginal of Tanzania. Baba then gave the power to Dasarath Da to see the second skull's previous life and it was that of a Brahmin who had been bitten by a snake. The villagers had placed his body on a raft and floated it in the river in the hope that he may recover from the snake bite which he never did.

On Baba's instructions Dada Shraddhanandaji approached Raghu Da in 1980 and requested him to work as accountant for Ananda Marga in Tiljala. Raghu Da told Dada that once his Farwell party in the office was over later that year, he would come to Tiljala which he did in September. The then GS Dada Sarveshvaranandaji presented a long list of duties for Raghu Da as given by Baba. When Raghu Da's family (he has 8 children!) complained that he should retire as he had already worked 38 years in Jamalpur accounts, Raghu Da requested them to allow him to continue to work as it was Baba's request. He said that he would visit them from time to time. Until today he is still with us managing the Mission's accounts in Ranchi.

Dada Arthapremanandaji recalls in one reporting session with Baba, He told: "I have given to GS and all of you SS's immense power. But remember the use of that power is abuse of the power". Another time Baba told: "SS and SOS are like two sides of one coin". Baba explained that the SOS in the office, is able to gather all of the information of the field and pass it on to the SS who is touring and would be able to make the necessary improvements.

Dada Svarupanandaji told that he joined AM when he was an MA student of Philosophy. He was from the same locality as Dada Cidghanandaji. Both wanted to serve Baba's Mission as WT. But one time Dada C's family came to Jamalpur to take Dada back home as they did not want him to leave the family. When he cleverly escaped home the second time, he took

WT training and was quickly dispatched to South India. When his family again came to Jamalpur looking for him, they could not find him. Around the same time Svarupanandaji requested Baba to allow him to become WT. Baba thought



a bit and said, "Who will take care of your family? One of you has to remain at home". Thereafter Dada's only brother Sujit Kumar got the first revolutionary marriage in AM. Shortly thereafter Dada took training and became WT. He was posted that time in Ananda Nagar.

Dada has perhaps the longest time serving in a single post as he was Principal of MIT College until 2002. He got his first posting order in that year, since he never received an official posting order from Baba when he was made Principal of MIT back in 1963.

One time when Baba was in Ananda Nagar, Dada was joking with Him: "Although Paramapurusa is perfect, I see you have made two imperfections in your creation". Baba was curious to know what were those two imperfections. Dada replied: "this world and also in your organization". Baba paused and replied to Dada: "Those are serious charges that you are leveling against me!"

One day Baba asked GS to provide him with a list of workers who have been in their postings for more than three years. About 20 names were handed to Baba. As Dada Svarupanandaji was reading the list out to Baba, He would immediately post the workers to different parts of India. When all were completed, Dada told Baba, "This list is incomplete". Baba asked: "How so?" Dada: "there is one person who is not in this list who has been in his post for twenty years and his name is Svarupananda". Baba replied: "There are two Margiis who hold their posts for life—one is Svarupananda and the other is P.R. Sarkar".

"...in the realm of Dharma there should be clear cut injunctions in the form of Dharma shastra (scriptural treatise) and simultaneously there should be a strict guardian who during his lifetime time guides his self as well as others according to those scriptural injunctions. After his demise, He will live forever in his teachings which, although given for a particular age, will become a code of conduct for all time."
--Shrii Shrii Anandamurti

Summer Sectorial Conference 2006

The following are a few of the comments from the closing ceremony of the Summer Retreat 2006 at Ananda Palli. It was really a wonderful retreat:

"It was like going to see Baba. You see it in everybody's eyes..."

"I love Ananda Palli. I love coming here. I just want it to start all over again. It always surprises me how overwhelmed I feel by the amount of love I feel."

"Each year my sense of being part of this family increases..."

(teenager) "I feel very lucky to even be here. Its exactly where I needed to be. I feel renewed and inspired. Thanks everyone for making another beautiful retreat."

"My best experience was at 4:00 am in the all-night kiirtan and having that hard shell break open. I had a sense of the awesome power of the practice we do and what it can create in the world."

"I am leaving with the feeling that we can unitedly solve all our problems... It is inspiration I can bring back to my home."

"I came to the retreat with several questions about my personal life and baba provided the answers through my sisters and brothers here."

(teenager) "It put things back into perspective. Kiirtan has been fantastic, especially New Year's Eve."

(new person) "It was a last minute decision to come. I usually celebrate New Years by drinking and going to

night clubs. Now I'll do my best to change my habits. This place has got something special to it."

"Its been a hard time and a lovely time. I really appreciated the satsaunga."

"Our blissful family is being created right now."

Some highlights of the retreat were:

-- Kiirtan, kiirtan and more kiirtan (thanks to Jyoshna!)

- A beautiful spiritual wedding of Lokesh and Maetreyii (who also did fantastic childcare!)

-- Daily in-depth and enlightening study of the 16 points.

-- Collective mosaic artwork with Jyoti

-- Over \$1000 in publications sales



Winners:

Boys Tandava: Rainjan
Girls Kaoshiiki: Piiyusha
Boys Kaoshiiki: Manikya

Brothers Tandava:
Sukhadeva
Sisters Kaoshiiki: Janaki
Brothers Kaoshiiki:
Sukhadeva

Table Tennis Tournament
Winners: Vijaya and
Paunkaj
Childrens winner: Rainjan